

FT
MEADE

4BT
475
Copy 1

*Upon the aspects of
Yrs. J. E. Kimball*

AN

ADDRESS

DELIVERED BEFORE

THE SOCIAL FRATERNITY,

PHILLIPS ACADEMY,

ANDOVER.

BY JONATHAN CLEMENT, A. M.

Assistant Instructor.

ANDOVER:

PRINTED BY FLAGG AND GOULD.

1828.

4-BT

475

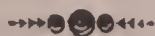
ADVERTISEMENT.

There would be no apology for publishing an Address on a subject which has been so often and so ably discussed, except for the *local* interest it may possess to the Society before which it was delivered and which alone has the pecuniary responsibility of the impression. On a subject of such a nature, were I to enlarge at all, it would be difficult to know where to stop. I have therefore thought best to issue it just as it was delivered, with the hope, that it may contribute its mite towards a cause, which has been advocated by the ablest men of this and former times.

J. C.

Exchange
Denver Public Lib
DEC 10 1940

ADDRESS.



IN addressing this Society on a former occasion, I spoke of the moral tendency of Classical studies. The fact cannot be doubted, that very much in the works of Pagan antiquity, is calculated to mislead and corrupt the incautious reader. It is equally undeniable, that the spirit which they contain, has been extensively transfused into English, French, Italian, and in a word all modern literature. Oral instruction, furnished by parents and teachers, has been thought the best antidote to the poisonous draughts which flow from Castalian fountains. My object at present is, to offer a few brief remarks in reply to this great and well founded objection to classical literature, and then pass to some other objections, equally popular, but far less substantial. My first remark is, that the knowledge derived from this source, is a moral engine of great power, which may be used for salutary purposes. If it be conceded that classical learning refines the taste, enlarges the mind, and stores it with useful science, it follows of course, that in these respects it may be turned to the promotion of valuable objects ; and most certainly, it can never be the dictate of wisdom in the virtuous part of the community, to abandon the tremendous operations of this power, to the enemies of truth and righteousness. One might as well consent to sacrifice the exercise of the human intellect, because Bayle and Gibbon abused it. We would cultivate the fields of classical literature, for

the same reason that we would recommend a comprehensive survey of the *whole field* of knowledge, for the holy purpose of vindicating, most successfully, the eternal principles of truth. Without this cultivation, we are fully authorized to say, the reformation had never shone upon the world. The men who conducted that sublime work, and “who first threw the gauntlet at that stupendous power which overawed Europe,” fought by the light of divine truth, commingled with that of classical learning. It is surely important, at a time when every thing that is vitiating to morals, and dangerous in sentiment, is set off by the fascinations of style and the contributions of science and literature, that the immutable and invaluable principles of morality should be cultivated with equal dexterity, and find their way into the same circles of society. It has often been objected to the advocates of evangelical truth, that they disfigure and degrade it, by vulgarity of expression, and make it unamiable and repulsive, by their manner of exhibiting it. Their adversaries have not been slow to arrogate to themselves a monopoly of taste and refinement, and a superiority of intellectual attainments. I think little of this charge, and still less of their modesty who produce it; and yet the best way of repelling it, is evidently, by a living demonstration that it is false. The compass of thought, extent of knowledge, skill in argument, felicity of illustration, and elegance of diction, which can be attained only by severe mental culture, with a general and critical acquaintance with the best productions of genius, of whatever age or clime, should all be made tributary to the defence of truth, and the refutation of error, to the promotion of religion, and the utter expulsion of vice in every form. It is an indelible reproach, that the enemies of the Gospel should be more industrious to destroy it, than its friends are in its defence and promulgation.

To the objections against the moral influence of the Classics,

I have yet another reply, of no imaginary weight. The state of the public feeling is such, especially since the circulation of Foster's masterly essay on this subject, seconded by many able reviewers, that any student who is well instructed in other respects, approaches the Classics with a mind well guarded and fortified against their baneful influence. He expects to despise the mythology of the Ancients, and look with jealous eye on their ethical maxims. This consideration is of the more importance, inasmuch as the discredit of the languages must be followed by an increased attention to modern works, whose poison is imbibed with less scruple, amidst the shameless obscenities of Sterne, Swift, Shakspeare, Byron, and Moore. [See note A.]

I must now pass to another and more popular objection to the study of ancient languages. It has been said, that the time occupied in the acquisition of them, might be more profitably employed upon other studies, and that the general purposes of education would be better answered by the change. This objection refers to their effect on the mind, and their influence in preparing for the active scenes of life. The same opinion has been maintained by many respectable writers, ever since the revival of learning. In this number is included the learned and excellent Dr. Rush. Within these few last years, this sentiment has advanced, in our country, with rapid march. It is partly on this account that some of our Colleges, and many of our preparatory schools, have either been new modelled, or formed on a plan entirely novel. The same view has been taken, and strenuously advocated, by a writer in a widely circulating Boston paper. It is also defended by a gentleman of South Carolina, in a pamphlet that has just reached us. As this writer has claims to high respectability, his remarks seem worthy of notice. "I began life says he, with deep feelings of veneration for the Classics, with an exalted opinion of their excellence in matter and manner, and

with a strong belief of their superiority over the moderns. But the reflections and experience of twenty years have led me gradually, yet irresistibly, to the conclusion, that the best interests of education in this country, require a total revolution on this subject. I am so perfectly convinced of the correctness of this opinion, and of the superior advantages derivable from English writers, that it is a source of constant regret, that my youth and early manhood were not devoted to the study of them, rather than to the Classics. I desire to record here emphatically my opinions, founded on the history of my own mind, and the experience of twenty years, that I have derived no substantial improvement from the Classics. I owe to modern writers, chiefly English, all that I have or am." When such sentiments as these, coming from respectable authority, are circulated through the country, it is not surprising that multitudes, who find it easier to decry the languages than to study them, are skeptical in regard to their utility. That I should enter very largely into a consideration of their import, my limits will not allow. A few remarks must suffice. [See note B.]

In the first place, it is truly remarkable that those who declaim most eloquently against the dead languages, are themselves well acquainted with them; and indeed I much question whether they could have reasoned so plausibly in their condemnation, but for the advantage which they derived from them. Their conduct seems to resemble that of the knight, who being furnished with a blade of excellent temper, used its first stroke in cutting off the head of the artist who made it. It is like the architect, who, having risen by degrees to the summit of his edifice, throws down not his own scaffolding only, but also that of his neighbour, who has ascended but half the way. It is like the politician, who is willing to rise to eminence by the aid of patrons and friends; but when elevated far above them, scorns and aban-

dons them all ; or that I may not liken it to every ungrateful thing, it is verily like the serpent, which having been kindly warmed and cherished, stung the bosom of its benefactor.

But aside from this consideration, the observations quoted above seem to be founded on a two-fold mistake. They seem founded on the supposition that the study of languages excludes other studies from our seminaries, whereas the truth is far otherwise. Their advocates, at least their most enlightened advocates, have never claimed for them any thing more than their proportion of time, and the recognition of their own *relative* importance. They say explicitly, let other fields of learning be explored, but let not this be neglected.

Another circumstance deserving of notice is, the fact that the knowledge of languages affords the easiest and best key to a thorough acquaintance with those very English works, by which many would have them superseded. The most expeditious way to understand these works well, is first to understand the dead languages. Who but a classical scholar can well understand *Paradise Lost*? It is not a little amusing that the list of English Classics recommended as a substitute for the Ancient languages, contains the works of Jeremy Taylor, whose pages are strewn with Latin and Greek. It contains also the *Edinburgh* and *London Reviews*, neither of which can be understood but imperfectly by the merely English scholar. The truth is, that the whole of English literature is so formed on the model of the Classics, and so abounds in allusion to them, that the easiest way to know it well, is to know the Classics well.

The same remark may be extended to the study of modern languages. He who would be well versed in French, Spanish, German and Italian literature, would do well to make himself master of Latin, if not of Greek. I deem it perfectly capable of proof, that the ancient languages are the shortest and most con-

venient avenue to the Modern literature of Europe. One reason is, that they are the source whence all these streams have proceeded. But there is another reason too often overlooked. The dead languages having passed beyond the reach of change, have been reduced to admirable system. They are studied with method and order. This can never be the case with living languages, because they are continually fluctuating. The consequence is, that the student of the dead languages, by attending to the philosophy of language, acquires a *system* and *tact*, which applied to the study of Modern tongues, would almost compensate for the time in which they are acquired, were there no other advantage. [See note C.]

As for Oriental literature, which is so successfully cultivated in this place, and which is of such vital importance to Theology, it is surely needless to remind you that it could never have flourished as it has done, without the aid of the Classics. It is acknowledged by all, that they are indispensable to a “masterly knowledge of orientalism, and of sacred and profane antiquities.”

It is plain that the question whether the languages ought to be retained in the course of early education, must be referred to still another question—what constitutes the best liberal education? Milton thus writes: “The end of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge, to love him, to imitate him, to be like him, as we may the nearest by possessing the heavenly grace of faith. But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching. And seeing every nation affords not experience and tradition enough for all kind of learning, therefore we are chiefly taught the languages of those people who have at any

time been most industrious after wisdom ; so that language is but the instrument of conveying to us things useful to be known. And though a linguist should find himself to have all the tongues that Babel cleft the world into, yet if he have not studied the solid things in them, as well as the words, and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman, competently wise in his mother dialect only." A late writer, himself an experienced instructor of youth, has the following sentiment ; " A collegiate course can embrace no more than the elements of the great branches of learning ; but the branches selected should as far as possible, contain the elements of all others, and sustain to them the relation of a foundation to a superstructure." As far as the intellect is regarded, with which alone we are now concerned, in reference to the point before us, I shall venture upon this remark, that the *first and great object of early education is to give to all the faculties of the mind the most salutary discipline.* [See note D.] And further, if in subservience to this grand point, valuable knowledge can be accumulated, while the mind is disciplined, such knowledge should be of the elementary kind, and have the most natural and important connexion with subsequent studies and pursuits. The propriety of this remark must be obvious to every one ; for the mind once well disciplined, the student can pursue his own private studies, to an almost indefinite extent of acquisition ; but without mental discipline, knowledge is of little value, however vast the accumulation. What course of early study leaves the intellectual powers in the best state, is therefore our first inquiry. I have no hesitation in saying, that it is substantially that course which is prescribed in most of our respectable seminaries of learning.

It has been commonly supposed that mathematical studies, and those connected with dialectics, are peculiarly efficacious

in giving steadiness and strength to the mind. In early times it was observed, that youth instructed in geometry were quick in their perceptions, and accurate in their reasonings. "In his mathematical studies, the first thing that the scholar learns is, that he must be precise—and in order to be precise, he must discriminate—and in order to discriminate, he must compare. Every step that is taken in a mathematical argument leads to another, and that to another, and that to another, until the reasoner arrives at his conclusion. By this exercise he acquires a skill in controlling the operations of the mind."* This position is readily admitted, but there is another fact not so generally acknowledged, that the study of language also, subjects to action every faculty of the mind, and calls forth all its energies. It tasks the memory, from its commencement, and as the scholar advances, it exacts the most rigid application of his reasoning powers. Probabilities are to be weighed, and all the means of illustration discovered, which can be derived from the circumstances of the case. And it is worthy of notice that this process of reasoning is very similar to that required in the ordinary business of life. This circumstance has the more weight, when we consider the great advances which classical learning must make in this country, in order to maintain a rivalry with English education. The advanced age at which many scholars commence their preparatory studies, imposes the necessity of curtailing them; and their college course opens to them such a boundless field of natural science, as, in connexion with other indispensable pursuits, gains a paramount, if not exclusive attention. The consequence is, that the languages are but indifferently understood and soon forgotten. The truth is, their being so superficially studied in this country, brings them into disrepute. Most of the toil and sweat of the culture is endured, but we stop short

* Southmayd's Address.

of the harvest. When the time, which I hope is not far distant, shall come, when students shall be liable to an examination in all the Latin and Greek Classics, for admission into our Universities; when they shall be able to read them as a pastime, and not as drudgery; when they shall take time to study them as Philologists, and examine their contents for those purposes which Milton so strongly urges, in the passage already quoted; when in short, any gifted minds from their number, shall be able to write Latin prose like Lowth, and Latin poetry like Buchanan, we shall then be better judges of their effect in disciplining and enlarging the capacities of the mind.

To the argument derived from the more extensive reading of the Classics, in favour of their power to discipline the mind, may be added that drawn from the practice of frequent reviewing. An eminent scholar has remarked, that reviewing is the great secret of scholarship. The system of Wyttenbach, which ensures the perusal of an author many times before it is dismissed, has met the entire approbation of the best linguists. In accordance with this principle, it is said by one who is very fond of the Orations of Demosthenes, that "the only way to derive any permanent advantage from them, is to learn habitually to breathe their spirit. We must read them till we love them, and then study them with the intensity which they deserve. We must read them till we catch the fire that lives and burns in his eloquent pages." Now it is evident, that to study the languages in this manner, which will be more practised, the more they are understood, must necessarily insure the utmost familiarity with all that is excellent, in their style and thought. It imparts such a thorough acquaintance with the sentiments of the author, as would not be easily gained, were the work written in our vernacular tongue. But what effect is produced upon the mind, by such familiarity with the noblest productions of genius? Is it not most happy?

Let Bishop Watson answer. In writing to Lord Granby he says ; “I hate the flimsy, womanish eloquence of novel readers—I mean such as read nothing else ; and wish you therefore to acquire both justness of sentiment and strength of expression, from the perusal of the works of great men. Make Bacon and Locke and Shakspeare your chief companions thro’ life. Nature has been very sparing of such men as Bacon ; they are a kind of superior beings, and the rest of mankind are usefully employed for whole centuries in picking up what they poured forth at once.” I appeal to all who have made it a subject of reflection, whether a perfect acquaintance with a few excellent books, has not a better effect in the formation of the mind, than an uncertain knowledge of a whole Vatican. If this is conceded, then I ask, what is so well adapted to furnish this certain knowledge, as the study of the Classics on the plan of Wyttenbach ? [See note E.]

There is still another consideration of primary importance, relative to the study of the classics as conducing to the faithful discipline of the mind. It refers to the cultivation of good taste, in the use of style. Good taste in the style of writing is seldom attained by those, whose education is not commenced early in life. In those who violate it, however, there are great diversities of error. There is in some an affectation, arising from servile imitation of great writers, with all their peculiarities and faults. The bombastic, inflated style, abounding in conceits and extravagances, is most likely to be adopted by those whose minds are not disciplined by thorough education. In its best form, it is an unnatural, distorted exhibition of ideas ; and in its worst form, it is a mere shadowy procession of words, without much connexion, or force, or meaning. Disgusted with such display, some men of profound thought and extensive knowledge, have run into the opposite extreme. Possessing accurate habits of mind, and vast

attainments, but disdaining the ornaments of style, their manner of exhibiting themselves is dull and impractical, stupid and unattractive. Because some have sacrificed sense to the tinsel of oratory, and others have dressed truth in too gorgeous apparel, they have chosen to send her forth upon the world *unapparelled*. Now what process of education is best suited to remedy these defects of style? I answer without hesitation, the study of the learned languages. These are allowed to contain the very best models of style, which can be placed in the hands of the youthful student. Very little except what is perfected by the most elaborate care, could have survived the lapse of so many centuries, received the applause and formed the style of so many eminent scholars. The models which they furnish are simple without feebleness, and various without bombast. They put a check upon the imagination that is too soaring, and excite the mind that is too languid. The student who translates from the concise energy of Sallust, or from the diffuse elegance of Cicero, rapidly acquires the command of his own language. Such an exercise is superior to original composition, in conferring the graces of style ; and if performed with care, contributes more towards an appropriate, forcible and glowing use of language, than can be gained in any other way, at equal expense of time. It produces fluency without inaccuracy, and strength without hesitancy ; and these united, are precisely that quality of style which Quintilian pronounces to be indispensable to the professions that depend on eloquence. I feel no hazard in saying, that the study of languages, in a suitable way, confers an advantage in respect to the formation of English style, which would amply compensate for their acquisition, could no other benefit be derived from them. I am fully convinced that their expulsion would be followed by an almost universal degeneracy of taste. Our literature, in the hands of the superficial, would evaporate in insipidity, and in the

hands of the scientific and metaphysical, would lose all that glow of feeling, all that *vivida vis*, which gives a charm to language.

My limits forbid that I should say more on the effect of Classical studies in disciplining the mind, in refining the taste, in strengthening the memory, and in tasking the reasoning powers. I will only add that the view I have taken coincides with the sentiments of the most distinguished scholars of our age. The following is from the pen of Professor Patton; "When we interpret an author, we must reason intensely. The reasoning, it is true, is of a mixed nature, but resembles closely the reasoning adopted in the common affairs of life. Conjectures must be started and weighed; probabilities must be acknowledged, and their degrees felt; we must survey largely, judge nicely, select with discrimination, send abroad the intellect on the wing of imagination, nay, we must frequently anticipate a meaning, and leave it for subsequent inquiries to modify, confirm or reject it. Such an exercise commands *all our powers*. Not one can remain idle, or grow torpid, or decay."

As to the knowledge acquired while this mental discipline is going forward, I have but little to say. It is not claimed to be of primary value, and yet is by no means unimportant. It is entirely elementary, because one of the first things we need is suitable words in which to dress our thoughts. "Until the eighteenth century, (says Judge Story,) the mass of science, in its principal branches, was deposited in the dead languages, and much of it still reposes there. To be ignorant of these languages, is to shut out the lights of former times, or to examine them only through the glimmerings of inadequate translations." And though it be said that the admired productions of antiquity may all now be read in our vernacular tongue, I reply in the terms of the gentleman already quoted; "It is as one remembers the face of a

dead friend, by gathering up the scattered fragments of his image—as one listens to the tale of a dream twice told—as one catches the roar of the ocean, in the ripple of the rivulet—as one sees the blaze of noon, in the faint glimmer of twilight.”

There is one other objection to the study of the Classics, which it is necessary to notice, because to some minds it possesses great plausibility. It is an appeal to facts. It tells us that many uneducated men have risen to the most exalted eminence ; while others, after being blessed with every possible opportunity for acquiring learning, have been lost in obscurity and insignificance. The latter class have fallen under the satire of Burns ;

What's a' your jargon o' your schools,
Your Latin names for horns and stools,
If honest nature made you *fools*,
What sairs your grammars ?
Ye'd better ta'en up spades and shools,
Or knappin hammers.

A set o' dull conceited hashers
Confuse their brains in college classes !
They *gang in* stirks and *come out* asses,
Plain truth to speak ;
An' syne they think to climb Parnassus
By dint o' Greek !

But what else than *asses* can be expected of those, at the close of their studies, who are *stirks* at the beginning ? Let those who expect to see scholarship, where there is neither genius nor industry, visit a flourishing village of manufactures, and ask themselves what were the use of all its ingenious and complicated machinery, without the advantage of *water power* ? Yet after all, those who are insignificant with education, would be much more so, in most cases, without it. Leaving them in their obscurity, let us turn to the other class, who have risen to distinction without the aid of liberal study. These attracted attention in Cicero's time, and are thus noticed by him in his el-

elegant defence of Archias. In pronouncing his eulogium on letters, he says ; “ Some will ask whether all those excellent men, who are mentioned in history, were instructed in that learning which you so much extol. It is difficult to say this of all, and yet I have a ready reply. I confess that many men of uncommon strength of mind, have become distinguished without learning, and I add too that genius oftener prevails without learning, than learning without genius. But yet I contend, that whenever to extraordinary and brilliant powers, are added the accomplishments of learning, there usually results from the combination, a character of peculiar and indescribable excellence.” The same objection to learning which Cicero so triumphantly refutes, has been felt by some at all subsequent periods. But in our own country it seems to me to have prevailed, to an uncommon degree. It may be, that here the spirit of liberty has opened the avenues to our highest offices, to all those who can gain the favour of the populace—and that favour is not always gained by merit ; or it may be, that in the infancy of a country, there are examples of greatness without advantages, which cannot afterwards exist, and are therefore wrongfully pleaded as examples. Whatever may be the cause, the fact is certain. We are continually pointed to those national benefactors, who have sprung up and flourished, without the assistance of liberal education. We are told of physicians, and divines, and jurists. We are reminded of Rittenhouse, and Henry, and Franklin, and Washington. It was perhaps from the prevalence of this feeling, that the trustees of a respectable College, some years since, called for a vote to exclude the languages from that Seminary, and lost it by a bare majority. Need I ask you what all this amounts to, when you remember that those very men, who are brought up as precedents to disparage the worth of classical literature, were themselves deeply sensible of its high importance, and of their own

misfortune in being ignorant of it. Washington in his Valedictory address—that rich legacy to his country—strongly recommends the diffusion of general knowledge. [See note F.] One of our most eminent political men, engaged not long since in a Congressional debate, on being accused by an antagonist of using unauthorised language, apologized, with much emotion, by referring to the deficiencies of his early education. Think of this, ye who would plead his example, in justification of that stinted course of education, which has cost him so much mortification. It may be stated as a confirmation of our views, that those very men referred to, have almost uniformly educated their sons in polite literature, if circumstances permitted. But the most important consideration is yet to come. These men would not have been what they were, but for classical literature. Because, in the first place, they could not have been furnished with those works in their own language, which had so much to do in the formation of their minds; and in the next place, they could not have come in contact with those educated men, who were constantly enlightening their minds with their own knowledge, and by drawing them into collision with themselves, exciting them to the most strenuous exertions, in order to maintain their place in public debate. But after all, who were the men, who advocated and achieved our independence? Who were the men, who laid deep and wide the foundations of our civil rights, and our literary and religious privileges? They were chiefly men who received the most finished education in Europe, and of whom many wrote the Latin language, with quite as much facility as their own tongue. And while I am now speaking, who holds the first office of the nation? An accomplished scholar. And who are they from our own vicinity, who in the Senate and in the House of our national legislature, have led captive by their

eloquence a fastidious and speech-ridden audience ? Both classical scholars, and one of them formerly Greek Professor in our first University. If opinion must be weighed against opinion, let us hear the language of him who penned our Declaration of Independence : “In a republican nation,” says Jefferson, “whose citizens are to be led by reason and persuasion, not by force, the art of reasoning becomes of the first importance. In this line, Antiquity has left us the fairest models for imitation, and he who studies and imitates them *most nearly*, will nearest approach perfection in the art. Among these I should consider the speeches of Livy, Sallust and Tacitus as pre-eminent specimens of logic, taste and sententious brevity, which using not a word to spare, leaves not a moment for inattention to the hearer. Amplification is the vice of modern oratory. It is an insult to an assembly of reasonable men, disgusting and revolting, instead of persuading.”

I am well aware that in the time to which I am restricted, it is impossible to furnish any more than a meagre defence of classical pursuits. But in view of the foregoing considerations I may be allowed to say, in conclusion, that any thing like rash innovation upon the course which has heretofore been taken in procuring a liberal education, must be regarded as highly inauspicious to the interests of sound learning. Should the advocates of utter change prevail, it is not difficult to foresee the consequences. All revolutions, whether of politics, or religion, or learning, have a tendency to extremes. Should the languages be stricken from the list of liberal studies, it would not be surprising to find, after a lapse of time, sufficient to determine the loss sustained by their expulsion, an inclination to return to them, and in the ardent wish of atoning for past abuses, to assign them an undue importance—a long and despotic sway. And this would be as natural as the political transitions in France, foretold by Burke, where

monarchy was overthrown with a delirious eagerness, that swept away with it all vestiges of civil restraint, leading next to military despotism, and afterwards to that identical form of government at first assailed ; with this difference only, that for a time at least it was much more rigidly administered.

We are not ignorant that many would gladly innovate upon the customs of our forefathers in matters both of religion and learning. Nor do we hold them faultless in either. We have no wish to entail upon their posterity their persecuting spirit, or their absurd ideas of witchcraft. Neither do we wish to shut our eyes upon the improvements in the method of study which have occurred since their time. We would gladly acknowledge these, with the vast accessions of knowledge in natural science, in mental philosophy, and in whatever the march of time and the ingenuity of man has achieved, worthy of commemoration. To shut our eyes against all this would be preposterous. But we do say, that whoever shall have the power and inclination to subvert the foundations, either of learning or religion, on which the pilgrim fathers based the great fabric of our country's institutions, will make a woful experiment.

NOTES.

NOTE A.

Immoral and impious writing is one of those arts in which the moderns are confessedly superiour to the Greeks and Romans. *Beattie.*

NOTE B.

It is almost needless to observe, that in remarking on this extract, I have reference only to the principles, it contains. The oration in general is creditable and sets in striking light, the influence of the reformation on the interests of learning and of humanity. For the very reason that the author is respectable, his opinions concerning the Classics are the more to be regretted. It may not be inappropriate to add, that, in the state, to which he belongs, a Review has been established, which controverts his views and is noticed in the following manner by the Editor of the N. Y. Spectator. "The first article is an able vindication of the utility of Classical education, and is obviously written by one who is himself a scholar."

NOTE C.

That the grammatical art may be learned as perfectly from an English or French, as from a Greek or Latin grammar, no person will affirm, who attends to the subject, and can state the comparison. *Classical learning, therefore, is necessary to grammatical skill.* *Beattie.*

NOTE D.

I agree with Rousseau, that the aim of education should be, to teach us rather *how* to think, than *what* to think; rather to improve our minds so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.

A mind prepared by proper discipline for making discoveries of its own, is in a much higher state of cultivation, than that of a mere scholar who

knows nothing but what he has been taught. The latter resembles a granary, which may indeed be filled with corn, but can yield no more than it has received ; the former may be likened to a fruitful field, which is ever in a condition to bring riches and plenty, and multiplies an hundred-fold every grain that has been committed to it. Now this peculiar advantage seems to attend the study of the classic authors, that it not only stores the mind with useful learning, but also begets a *habit of attention* and wonderfully improves both the *memory* and the *judgment*. Beattie.

NOTE E.

The remarks of Professor Wytttenbach have been translated, and presented to the American public by one to whom the cause of learning is much indebted. They should be in the hands of every instructor, and of every advanced scholar.

“What I choose,” says he, “is this ; that every day, the task of the preceding day should be reviewed ; at the end of every week, the task of the week ; at the end of every month, the studies of the month ; in addition to which, this whole course should be gone over again, during the vacations.”

NOTE F.

“Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it should be enlightened.”

Washington.

NOTE G.

I have reserved to a closing note, the mention of one thing, which I am unwilling to pass unnoticed. It has been already observed, that *oral instruction* on the part of parents and teachers, is the best antidote to the immoral tendency of the Classics. It gives me pleasure to say that the founders of Phillips Academy attached very special importance to religious instruction. Their intentions, it is believed, have been sacredly regarded by every Principal, since the establishment of the Seminary ; and it is well known that they are so regarded by him who now fills that responsible office.

After specifying other duties of the Master, the Constitution contains the following remarkable charge :—

“But, above all, it is expected, that the Master’s attention to the disposi-

tion of the *Minds* and *Morals* of the Youth, under his charge, will exceed every other care; well considering that, though goodness without knowledge (as it respects others) is weak and feeble; yet knowledge without goodness is dangerous; and that both united form the noblest character, and lay the surest foundation of usefulness to mankind.

“It is therefore required, that he most attentively and vigorously guard against the earliest irregularities; that he frequently delineate, in their natural colors, the deformity and odiousness of vice, and the beauty and amiableness of virtue; that he spare no pains, to convince them of their numberless and indispensable obligations to abhor and avoid the former, and to love and practise the latter; of the several great duties, they owe to God, their country, their parents, their neighbour, and themselves; that he critically and constantly observe the variety of their natural tempers, and solicitously endeavour to bring them under such discipline, as may tend most effectually to promote their own satisfaction and the happiness of others; that he early inure them to contemplate the several connexions and various scenes, incident to human life; furnishing such general maxims of conduct, as may best enable them to pass through all with ease, reputation, and comfort.

“And, whereas the most wholesome precepts, without frequent repetition, may prove ineffectual; it is farther required of the Master, that he not only urge and reurge; but continue, from day to day, to impress these instructions.

“And let him ever remember that the design of this institution *can never be answered*, without his persevering, incessant attention to this duty.

“*And, in order to prevent the smallest perversion of the true intent of this Foundation, it is again declared, that the first and principal object of this Institution is the promotion of true PIETY and VIRTUE.*”

LIBRARY OF CONGRESS



0 019 837 220 1